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A
S E R M O N

PREACHED AT THE PARISH CHURCH OF

ST. ANDREW, HOLBORN,

On THURSDAY, MARCH 26, 1767,

BEFORE THE
President, Vice-Presidents, Treasurer, and Governors,

OF THE

CITY OF LONDON LYING-IN HOSPITAL
FOR MARRIED WOMEN,

At SHAFTESBURY-HOUSE in ALDERSGATE-STREET.

By JOHN NICOLS, D. D.

PREBENDARY of ELY, and PREACHER at the CHARTER-HOUSE.

PUBLISHED AT THE REQUEST OF THE SOCIETY.

L O N D O N :

Printed by C. SAY, for the CHARITY, and Sold at the HOSPITAL.

ORDERED,

That the Thanks of the **GOVERNORS** of the **CITY** of **LONDON LYING-IN HOSPITAL FOR MARRIED WOMEN**, AT **SHAFTESBURY-HOUSE**, in **ALDERSGATE-STREET**, be given to the Reverend Dr. **NICOLS**, for the excellent Sermon by him preached this 26th of **MARCH 1767**, at the Parish Church of **St. ANDREW, HOLBORN**; and that he be desired to print the same.

By Order of the President,

J. NIX, Secretary.

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TO
BARLOW TRECOTHICK, Esq; Alderman,
P R E S I D E N T,

Sir JAMES HODGES, Knt.
RICHARD MORHALL, Esq;
HENRY SHIFFNER, Esq;
RICHARD HOARE, Esq;
WILLIAM GORDON, Esq;

} VICE-PRESIDENTS,

W I L L I A M B L U N T, Esq; TREASURER,
T H E S T E W A R D S,

And the rest of the GOVERNORS and CONTRIBUTORS

TO THE

CITY OF LONDON LYING-IN HOSPITAL.

S I R S,

As you were pleased to think this Discourse might be of use to that excellent Charity, of which you are the more immediate Patrons, I could not resist your repeated request for its publication. That God therefore may give a blessing to it, and direct it into the hands of such persons, as may be able and willing to concur with you in your pious and laudable Undertaking, is the earnest prayer of,

S I R S,

Your sincere well-wisher,

And obedient humble Servant,

J O H N N I C O L S.

TO

BARLOW THREGO THICK

F R E S D E M

SR JAMES HODGES
RICHARD MORRIS
HENRY SUMNER
RICHARD HOLMES
WILLIAM GOLD

WILLIAM ALLEN

THE

AMERICAN GOVERNMENT

1862

CITY OF LONDON

1862

As you are placed in this situation
to the credit of the City of London
and I trust I shall be able to
assist you in the discharge of your
duties. I am, Sir, very respectfully,
Your obedient servant,
J. H. H. H.

1862

Your obedient servant,
J. H. H. H.

JOHN A. H. H.

I THESS. CHAP. IV. VER. 9 & 10.

BUT AS TOUCHING BROTHERLY LOVE, YE NEED NOT THAT I WRITE UNTO YOU, FOR YE YOURSELVES ARE TAUGHT OF GOD TO LOVE ONE ANOTHER;

AND INDEED YE DO IT TOWARDS ALL THE BRETHREN WHICH ARE IN ALL MACEDONIA; BUT WE BESEECH YOU, BRETHREN, THAT YE INCREASE MORE AND MORE.

ST. Paul was remarkable for equal zeal and wisdom in his Ministry: he understood the hearts of men, and how to apply his persuasions to the best advantage: his address and prudence in this respect appear on many occasions, and the Text is one instance of it. He had just before observed upon certain excesses in the lives of his new disciples, too much allowed in their former profession, but altogether inconsistent with the purity and chastity of that Religion they had now embraced; but to soften that reproof, he thought proper to commend them for one great virtue, so far as they had then carried it; for *as touching brotherly love ye need not, or scarce need, that I write unto you*, for it appears that ye have been taught and have learned of God to love one another; but as they were still wanting in the *full measure* of that virtue, he adds, *we beseech you brethren, that ye increase more and more*, or as in the foregoing Chapter, *to abound in love, not only one towards another, but towards all men.*

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Love

Love or benevolence there is in the world, not extinguished in the worst, defective in most, perfect in few, but far more of it on the whole than our partial observations are willing to allow; for we deceive ourselves on this point as in many others: extraordinary objects and events catch and hold our attention; what is common and familiar passes unheeded by us. 'Tis thus we judge of the *natural* and *moral* state of the world. In the frame and construction of the globe it's irregular and disrupted parts strike our imaginations more strongly than it's extended regions, abounding with all things necessary for the sustenance and delight of its inhabitants. *In the course of nature*, a momentary convulsion, an earthquake, or vulcano amaze us as prodigies: they are remembered with horror, while the diffusive, regular, and continual blessings are enjoyed and forgotten. 'Tis the same in the *moral* world: from the great histories of wars and commotions between states and kingdoms we are apt to look upon men as for ever devouring one another. But what are histories? What, but all the tragical events of the world collected and brought together under a single view? The more constant and lasting intervals of peace and happiness, having nothing to surprize, are slightly past over. 'Tis the same in *private life*: the recital of any glaring and flagitious act of wickedness shocks our nature, while the silent steps of virtue and benevolence are unmarked, their calm and less apparent influence and operations, through all ranks and connexions, are less observed: we lift up our hands,

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and lament the sad condition of mankind: we loudly exclaim in wonder and detestation; but are not that very wonder and detestation proofs of a better disposition in general? should they not convince us that what we lament is rare in the comparison, little in proportion to the real good prevailing among men? Were it otherwise, that very wonder would cease, and the world too, or had long ago been turned into a desert. This untoward bias to judge on the worst side is one of the great causes of unhappiness: nothing so common as to hear in reasoning a *single* fact set against a *general* truth, a *single* misfortune in a man's own life blasting his enjoyment of a *thousand* blessings: men carry this gloom into all their reflexions on human life, too often increased by the excessive lamentations of pious men upon the misery of mankind; and by others of a different turn, who have avowedly endeavoured, by the like aggravated descriptions, to put men out of humour with themselves, with their being, with each other, with their whole species, and even with the providence of God.

No benevolence can subsist, under such notions, or till men can think better of their natural condition, and the wisdom and goodness of God. They would do so, if they considered, that what are called the great *natural* evils of the world, as storms and tempests, are often necessary and useful, to keep it in a wholesome state, as our very diseases are sometimes salutary to our health and life; that misfortunes and accidents may be turned to good, and
contribute

contribute to our virtue and happiness; and on the whole, are infinitely less than the blessings afforded; and it is plain that most are persuaded they are so, as they are generally fond enough of life and willing to preserve it with all its imperfections. But to complain of our present state, would be in effect to murmur that man is not an Angel, but in that rank and scale of beings which the great Disposer thought fittest for him. From a right view contentment, gratitude and cheerfulness, would arise in the room of sourness and despair, and men be mutually inclined to be kind and loving for their joint and social welfare.

Happiness could not but be the design of God in his whole Creation; he has given a portion of it to the meanest animal suited to its end, and a greater to Man for an end and happiness still more worthy of his own goodness. For was it fit for him to reign over such animals only, as were incapable of discerning his goodness or promoting his glory? Should *moral virtue and righteousness be excluded from his creation*? He was pleased therefore to form an order of beings, in some sort *after his own image*, not meerly in the dominion he gave them over his works, but as endowed with powers to see and copy after his own *moral* perfections, and by that resemblance to partake in a degree of his spiritual and divine life and happiness. As freedom was essential to *moral* perfection, man was in consequence made *free*, and of course his goodness and happiness left to depend upon his voluntary conduct. It should therefore

therefore prevent all murmurings on the part of Man, that he is placed at the head of this creation, designed and enabled, as he is, to be happy in himself, and to communicate happiness in his little sphere as his Maker had done through all nature. For this end God ordained that one plain and delightful law of *universal love*, and has done all that is possible consistently with our *freedom* to support and confirm the observance of it.

My design in this discourse is therefore to remind you

1. WHAT the true nature of that love is, so earnestly recommended in the Text.

2. How God has taught us this divine Lesson.

3. In what manner we may *improve in it more and more* to the degree required of us; which will lead us,

LASTLY, to the consideration of that great CHARITY which we are met together to encourage and support.

FIRST, For the true nature of that Love recommended in the Text.

WHATEVER mistakes men are under as to *what it is*, surely it should be little needful to tell them *what it is not*; or not only that all acts of cruelty or injustice, fraud or violence, under any pre-

tence or provocation, but all the hurtful passions from whence they spring, all hatred and malice, all degrees of ill will or ill wishes, or secret satisfaction in the distresses of others are utterly inconsistent with it. They cannot possibly subsist together: either Charity must master these, or be mastered by them: such *bitter roots* would poison its growth, or *hinder its bringing forth fruit to perfection*. To have done thus much; to have rooted out these pernicious weeds, is but yet a forbearance from injuries, and at most but meer Justice, which though approaching towards Charity, is not yet the Virtue itself. We must indeed be just before we can be charitable; but there may be Justice without Charity, and even with law on its side, unless it be tempered by Charity, may offend against it. Charity itself likewise may be abused, though not by extending it too far, for it has no bounds; but by cramping and confining it within the vulgar notion, and considering *giving to the poor* as a full discharge of this duty. The poor are indeed one of its greatest objects, as every where present and therefore highly recommended in the Gospel; but if *giving* were the whole of Charity, what room were there for the exercise of it by those who have nothing to *give*, and on whom Charity is equally incumbent as on the most wealthy? Besides, we may *give* even all we have *to feed the poor, and still have no charity*, if it be any way tainted in its *motives*, as when it is bestowed as a compromise with God, in a false reliance upon the power of Charity *to cover a multitude of sins*; for whatever it's

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power be, it has none at all to *cover* such a vain presumption, or any wilful and habitual transgression. But of all the mistakes that ever entered into the hearts of men, the most impious and horrible to think of is, when Charity itself is turned into an engine of cruelty; when from a pretended zeal for unity of faith and compassion to human infirmities, men burn for opinions, indulge for vices, and condemn integrity and conscience to eternal punishment. We have heard of *Satan transformed into an Angel of light*; but this is the reverse, and transforms that *Angel, Charity, into Satan himself under his worst appearance*. We of this Nation have had a surfeit of this kind of Charity, and wish for no more of it. But this and the former perversion of Charity are mentioned here, only to illustrate the *positive* nature of this divine virtue, which in some degree will appear in the sequel; so that I need only in general premise, that it is that Love to all mankind, which flowing from the Love of God, uniformly operates in our hearts, thoughts, words, and actions; not only to prevent ill to our neighbour, but to promote his welfare of Soul and body in all shapes and on all occasions, through all the nearer to the remotest connexions of life; the steady and sincere principle to guide and govern our whole conduct and intercourse with each other, without prejudice to *opinion, denomination or country*; it is a backwardness to offend or be offended, a readiness to oblige, bearing and forbearing, and returning good for evil; not loving *in word and in tongue,*

tongue, but in deed and in truth; not waiting but seeking out for objects, and pondering with ourselves how we may best behave and act for the glory of God and the good of our fellow creatures.

No wonder therefore that God has laboured as it were, in a peculiar manner to promote and establish this great virtue in the world, and for that end it will be useful for us to consider

2. How and by what various ways he has taught us this great Lesson: *ye are taught of God to love one another.*

He has taught it to mankind so plainly, that if it be not self evident it is as near it as possible; and to common sense and reason as convincing as any mathematical truth whatsoever, and to deny it would be in effect the same as to deny the existence of any moral truth, and that man either is or can be a religious creature. Accordingly it is universally acknowledged, and made a part, or pretended to be so, of all religions that ever were, and can be denied no otherwise than as men deny God himself, *by their works*, through the false reasoning of self love and the violence of excessive passions.

God therefore is pleased not barely to teach it to the *understanding*, but has interwoven it in our make and constitution: that
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sympathy implanted in us is as natural as reason itself is: and it is an indisputable proof of *Nature* acting within us, that in *sudden* distresses, before the contrary passions have time to rise, men are surprized and fly to the relief of each other, friends and enemies alike; and it is happily contrived by God, that no man can *be merciful without doing good to his own Soul, nor cruel without troubling his own flesh.*

But lest both these ways of teaching should fail, God has graciously enforced this instruction by a kind of necessity, in framing the natural condition of mankind with such wisdom for that end, that they cannot possibly subsist together without a constant circulation of mutual help and assistance. Men are made dependent upon each other from the highest to the lowest, and the higher the more dependent, and all may see, even the poor, that he and every man have actually a multitude of hands concurring to his subsistence. 'Tis thus Society is formed, arts and professions kept up, mutual convenience maintained, and the world preserved in that *tolerable* order in which we see it. 'Tis true, necessity and interest are, and are designed as incitements by God for that purpose; but it is designed too, that as all see their own wants, they should equally see the wants of others, and from benefits they receive from Society, be ready in their turns to contribute to the common welfare; and it is most obvious to consider, how much happier still the world would be, if besides the

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motives of interest and convenience, *Universal love* were likewise to abound in it : most of the evils we complain of would then vanish, every blessing be doubled, and a scene and state of things arise, more easily to be conceived than represented.

But if reason, sentiment, and mutual interest should not be sufficient, God has taught and enjoined it by his express authority, and with such peculiar earnestness in the Gospel, as shews how much he has, if I may say the happiness of Man at heart; it is, as it were, his favourite Law, and pressed by his Son Jesus Christ in a degree and extent never dreamt of before, it's dignity and value are more expressly set forth, as the Criterion of our love to God himself, the very perfection of Christian obedience, the principal foundation, condition, and qualification for happiness both here and hereafter. To all this are added the amiable examples of God and Christ, besides that more immediate way of instruction, by which the habit of love is forwarded in the hearts of every sincere Christian, the secret influence and direction of the spirit of God. Under all these several methods of God's teaching, it is not to be supposed that Charity can or does fail, but must predominate above the contrary disposition, though it be ever necessary, in the order I proposed,

3. To shew how we may exercise this divine virtue, and improve in it to the degree in which it is required.

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But some men will ask, how shall we love what is not lovely in itself? are all men amiable? We cannot but love a worthy character; but how can we love the worst? Shall virtue lose its proper rank and claim to our superior love, and the basest be equally intitled to it? These questions shew, not that any are to be excluded, but that love bears innumerable branches, all springing from the same root, and extending to all the different characters and conditions of men. We cannot help making distinctions, and loving one above another; and this may be done without failing in what belongs *to all* for the love of God in Christ Jesus. If that be sincere at bottom, it will appear in a suitable degree to all without exception, under different appellations according to its object: it is respect and obedience to whom they are due; it is kindness to our equals; humility to our inferiors; 'tis encouragement to merit; protection to distress; gratitude to benefactors; forgiveness to enemies; and humanity to the least deserving; *it is all things*, as St. Paul professes he was, *to all men, for their temporal and spiritual welfare*; and were we not over critical; if candour and good-nature were habitual to us, and we considered our own defects and infirmities, and the causes to which those of others may be owing, as constitution, ill education, example, and the like; instead of hating any, we should find something to approve, something to love even in the most faulty. But if we cannot bring ourselves to love some sort of men for their *own* sakes, we certainly may, at least
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for the sake of God *act and behave* towards them as if we did. Lofty spirits disdain this as meanness and hypocrisy, though 'tis real magnanimity, and the greater virtue, as a triumph over our reluctance to it. 'Tis *the glory of man to pass over transgressions*; and we have heard of such heavenly tempers, as exulted under ill treatment for the mere luxury of forgiving and returning it with kindness. What would become of the best of us, if God should be *extream to mark what we have done amiss* directly against himself? but *his mercy triumphs over his wrath: he is kind to the evil and unthankful*, and has promised or threatened with regard to every instance of Love, that *with the same measure that we mete with all, it shall be measured to us again*.

But *Universal* love! how shall we take in an Object of such length, and breadth, and depth, and height? How shall a man love or shew that he loves the whole Species? For our satisfaction on this point, it is sufficient to observe this short advice of the Apostle, *as we have opportunity or ability, let us do good unto all men*. For this end indeed some are blessed with higher and more extensive talents, as Rulers, Lawgivers, Reformers, Inventors of Arts, and Promoters of virtue and Religion, to whose labours the world is indebted. But *Universal* love is practicable even in *private* life; and whosoever in his domestic, and social obligations, conducts himself by this law, does effectually contribute to the *whole* world's happiness, as the Apostle observes, that
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the world as one body fitly joined together, and compacted by that which every joint supplieth, maketh increase of the body unto the edifying of itself in love. But to prevent a too limited and partial exercise of this virtue, it is necessary to add that most excellent rule laid down by a wise man : * “ a Citizen, says he, should look “ upon his family as subject to the City, the City to his Country, “ his Country to the world, and the world to God,” or in other words ; no man is at liberty to seek the welfare of the *smaller* part in opposition to that of the *greater*, but of each in a just subordination, from the grand motives of all, the love of God and of mankind : a rule fit to be carried into all the Councils and Deliberations from the highest to the lowest of this and every Nation upon earth.

The imagination cannot form to itself a scene more delightful than that of Love thus moving and acting throughout the world. How comes it then that it does not, to that degree which men have every reason to wish it did ? Where lies the impediment ? Have they not always had Laws and Religion to maintain it, the former to restrain all violence, the latter to promote internal goodness. These indeed are it's main supports, and essentially necessary to each other, as either of them singly would be able to act but lamely for the common good. The Province of Laws reaches no farther than to outward actions : that of Religion, to the heart, to prepare and dispose it from principle

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* Pius II.

and conscience to concur with Law for the peace and harmony of all conditions. Such therefore as the Laws and Religion are, better or worse in themselves, or better or worse administered and observed, such of course must be the state of Mankind. But may not both Laws and Religion be perverted? May not Power usurp the place of both, and had it not by the artifice of Rulers in Church and State been too successful in reducing human nature to the disgrace and debasement both of Civil and Religious slavery? This had notoriously been the case both in the Heathen and the Christian world; in the former the Laws of Nature subverted; in the latter the best tempered Religion turned against itself; and hatred and violence been taught and practised, under a pretended zeal for its propagation and establishment. But by the wonderful and gracious Providence of God a happy change has been gradually working: by the revival of learning and invention of printing, and the easy conveyance of their thoughts, men grew too sensible of their subjection to bear it any longer; and by dint of reason and the Gospel even tyranny and persecution were brought to wear at least a milder aspect, and it may be expected will by degrees come to adopt, or admit even against the grain, the true Christian system of mutual forbearance and toleration.

But however that may prove, it is with comfort to be observed, that such a spirit, so far as now appears abroad, is principally
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owing to the example and protection of this Kingdom and its blessed Reformation ; and it may be justly affirmed, that Christian Charity is now better understood and practised in it, in the whole and its parts, than in any period any where since the age of the Apostles. The natural and divine right of private Conscience is here preserved inviolate to all : no body of men persecuted, or suffered to persecute another : sacred animosities subside : a more liberal and benevolent temper has taken place ; and all Denominations live in peace together, by the great wisdom and moderation of our Government in Church and State insomuch that, as we already are the most envied, it must be our own fault if we are not the most contented Nation upon earth.

As to that branch of Charity to the indigent and distress'd, it is full as visible, and more improved than ever. Formerly, when it was, as it still is in Popish Countries, devoted chiefly to the maintainance of Monastick ignorance and superstition, England was distinguished above all for that most applauded species of Romish benevolence ; and it is common for our Countrymen abroad to be reminded (at once by way of compliment and reproach) how famous we once were for our splendid works of piety and munificence : a very Nation of Saints ; a glorious Land, covered and adorned with numberless Convents, to the honour of God and his Church. And true it was, that their Religion had operated so far on our mistaken piety, so wrought upon our
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good nature, and so much exhausted our substance, that we had little left for worthy and useful Charities : the real and most pressing wants were almost overlooked ; lamented indeed but not relieved to any great purpose, but the poor referred to the hard necessity of lying at the gates and feeding on the crumbs which fell from those rich Conventual tables. Yet all this while the hearts of Englishmen were still the same, ever tender, humane, and charitable, though deluded by a false Object of benevolence ; and this appeared most plainly as soon as that false Object was removed ; and it is remarkable, and a noble proof of the goodness of the work, that the Reformation of our *Faith* was immediately followed by that of our *Charity*, which freed from the walls of Cells and Cloysters, began to exert itself in its true, natural, and Christian sphere ; a sphere ever since widening and still widening to take in the whole wants and miseries of human nature : such is the difference of Charity under the guidance of true Religion and Superstition ; the one a nuisance and burthen greater than our Fathers were able to bear, the other the beauty and glory of this Nation to which we belong. And in truth Charity as now directed is like that *Vine*, which for many ages, *instead of grapes, brought forth wild grapes : the Lord himself hath prepared room for it, and hath caused it to take deep root, and it filleth the land : the hills are covered with the shadow of it, and its boughs are like the goodly Cedars : she hath sent out her boughs unto the Sea, and her branches to the River.* It is indeed a most heart mending prospect

prospect to survey the present flourishing state of Charity in this Kingdom, and the disposition on all hands uniting to improve it, especially in this opulent and well regulated Metropolis; but exclusive of these, it might have been affirmed, that the single article of Legislative Charity, in the Parochial provision for the poor, with all its imperfections, is worth more than all that ever was done for them before the Reformation, and if managed, which surely it might be, with the same wisdom as it was first set up, would serve the most extensive ends. The objection to it as not *voluntary*, but established by Law is groundless; for founded, as it is, and continued by the free will and free act of the whole Nation, and the approbation of every wise man in it, it is certainly *voluntary*, and an incontestable proof of the National benevolence and compassion. But supposing it constraint, there arises from thence the highest encomium on that natural bent to works of humanity in private persons; who though less able on account of that prescribed instance of Parochial bounty, appear as earnest and active to indulge their native disposition towards the indigent, as if no such Law existed: Counties, Towns, Parishes, and less Societies, all degrees and ranks of men, from the Throne down to the most obscure, combining for the aid of the unfortunate with such an amazing emulation, and with such a diffusive and unlimited concern, as to exclude none, but to imitate the divine goodness itself; *which maketh the Sun to rise on*

the evil and on the good, and sendeth rain on the just, and on the unjust.

A farther and material difference between our Charities and those of another Communion is, that we are neither taught nor suffered to remain under that old delusion, of compounding for our sins *at our death*, by devoting our wealth, when we can keep it no longer, to new endowments according to our fancies. The Law has made itself the Judge, and restrained our *mortuary* benevolence with regard to *perpetuities* within moderate bounds, and left it free only to improve and perfect such Foundations as are found to be of the most apparent and publick utility. These are still open to the bounty of a Will, and by no means neglected, and doubtless have increased by the prevention of arbitrary and indiscreet Donations of dying persons; and men, from a better notion of true Charity, have been prompted to encourage *in their life time* both old and new designs, for the lessening the miseries, and improving the happiness of this Country; so that probably more lives will be saved than are destroyed by our wars, and perhaps more Souls too, than were formerly endangered by the misapplication of our National benevolence.

These general observations, I presume, cannot fail of a suitable effect in behalf of that excellent Charity which we are met together to encourage and support.

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This is a new instance of Christian love, one of the last not least marks of that active spirit of piety now prevailing, which not satisfied to relieve distrefs of every kind *from infancy to old age*, has thought on a method of a more early charity, and, as far as may, to provide for the *entrance into life*, with safety to the infant and the Mother; a charity so agreeable to reason and nature, that it occured to an ancient State of Greece as a publick concern to take care of the health, spirits, and chearfulness of Mothers long before the birth. There are excellent and well known rules prescribed for that purpose among ourselves, and it lies upon Mothers to observe them. All that this Charity can do, is at the proper time to receive poor married Women, recommended by the Governors, Subscribers, or Contributors, not supported by their Parishes, of honest and sober characters, and without the least fee to commit them to the care and skill of able and experienced persons in the several professions, and to provide them and their infants with Nurfses and all other suitable accommodations till they are able to return home perfectly recovered. I myself am a witness of the very decent and orderly treatment of the Patients; of the regular performance of divine service; and administration of Baptism to the infants; by which the Parents will probably depart with a better sense of Religion in their minds, and from the charity they have received become examples to their families and neighbours of piety, gratitude, and benevolence. But the benefit to Mothers, children, and their indigent families

lies is not all : the publick is concerned in it. Look into the bills of mortality, what an amazing number of infants are lost almost as soon as they appear. It is not generally so with other creatures, and perhaps not necessarily so in our own kind, but owing to some causes which the greater experience acquired in such Hospitals may discover and correct, as it has already in numberless cases in other foundations for the preservation of the sick and wounded.

In the light of political œconomy this sort of Charity is worthy of the publick notice, as it is said we want people, on account of the necessary demands for the security and improvement of our foreign acquisitions. It is therefore to be considered as the gracious act of God's Providence to put it into the hearts of those who remain, by this and the like laudable undertakings to repair that loss, and keep up the necessary supply of hands for the several uses that require them.

This Charity wants only to be more known to be more amply supported ; being yet, as it were, but an infant itself, and in that respect pleading strongly for your compassion. That ancient state I mentioned, which took such previous care of Mothers, by a barbarous contradiction allowed them to expose their infants to death, if found deformed, or likely to disgrace or be useless to the publick. But no objection of that sort lies against this : it is amiable in every view, and worthy of your care ; but yet without your tender and fostering kindness must needs be exposed
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and perish, and in consequence thousands and thousands of future infants and parents along with it.

There can hardly be a case offered to your compassion, an object more pitiable, or more importunate : it is a distress of such extremity, that it formerly grew into a kind of proverbial expression, to denote any great and impending calamity, *that the children were come to the birth, and there was not strength to bring forth.* This is often the deplorable condition of those applying for this Charity : *they have no strength*, no means, no necessaries of their own provided, no proper help or attendance for sustaining the ordinary, much less the unusual pains and perils of that season ; none at all, but what they happily find in this House of Mercy.

To whom then should I more especially address myself in their behalf ? To the female part of my Audience *I need not*, whether Mothers or not yet Mothers ; for they must have stronger and more sensible feelings of compassion for a distress peculiar to their Sex, and such as may be one day *their own.* To Fathers and Husbands *I need not* ; for the welfare of their families is *their own* ; and their bounty in this article the best way of deriving a blessing from God to those amongst them, who with all the helps that opulence can furnish may want it in that day of necessity. To those who chuse to be neither Fathers nor Mothers *I need*

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not ;

not ; for as a part of the publick they must know what is due from them, I do not say by way of atonement to it, as all are left to their freedom in that respect, though all are obliged to act up to the spirit and character of a true Christian given by St. Paul, that *no man, no such man liveth to himself*. They who have no families, as they are generally more able, may be supposed likewise to be more willing to assist the distressed ; and to their praise be it observed, that many of the great Foundations of this Country have owed their rise to the munificence of *single* persons, by which they have acquired a name to themselves *better than of Sons and of Daughters*. To the reluctant in charity I *would* speak, but that they do not usually appear in such assemblies as this. But excuse me if I venture to petition all who are able to become Subscribers, or at least benefactors to this amiable Charity : it is nothing to the rich, and next to nothing to those of moderate fortunes, and yet is immediately requited by the pleasure and power of recommending poor and worthy persons to share in the very bounty they bestow : it is in this sense *receiving* as well as *giving*, and enjoying besides that return made to their goodness, in the grateful incense of those prayers, continually offered up to the throne of God by the relieved, for the welfare and happiness of their pious Patrons.

But these motives, though great, are little to what arise from considering this instance of love in a *religious* view, and how acceptable

ceptable it must be to God himself; for that intimation of our Saviour to his disciples, may without straining it be applied to this occasion: *suffer the little children to come unto me*: assist them by your bounty to come, and to augment the number of my disciples. Here is a double incitement to this Charity; for preserving the lives of your fellow creatures; and promoting their salvation too; and for this let me only put you in mind of that pious and affectionate exclamation of an eminent member of our Communion; “O what a glorious thing, how rich a prize, how well worth the expence of a man’s whole life were it, to be the author of saving any one Soul.”*

There are other Charities, if need be, to receive and bring them up to be born again, as members of Christ, Children of God, and Inheritors of the kingdom of Heaven. It is not therefore we who occasionally stand in this place; it is not the Trustees and Patrons of this Charity; it is not the living Parents for themselves and children who so properly implore your goodness: it is rather the call of God himself in their behalf. He who gives all has a right to, and demands a portion from all who have means, to those who have none, and prescribes it in due measure and proportion: *hast thou much give plenteously; hast thou little, do thy diligence gladly to give of that little, for so gatherest thou a good reward*; for to such is that gracious welcome

* Dr. Hammond. See his life written by Bishop Fell.

come promised at the last day; *Come, ye blessed Children of my Father, receive the kingdom prepared for you from the beginning of the world.*

To conclude ; what success this laudable undertaking has met with will best appear from the *printed Accounts*, and it will be found to have been so much, that we may justly congratulate the very worthy and respectable the President and all its Members upon it, and on the reasonable hope by their influence and example, and still more by its own native excellence and attraction, of seeing it grow and increase over this Kingdom, to the comfort of the helpless, to the encouragement of marriage, the augmentation of the Species, the credit of our Communion, and the glory of God. For which end, and for the publick and private happiness of all kinds, *may the great God of Heaven pour into your hearts that most excellent gift of Charity, the very bond of peace and of all virtue; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost be amongst you, and remain with you always.*

F I N I S.

AN
A C C O U N T
OF THE
CITY OF LONDON LYING-IN HOSPITAL
FOR MARRIED WOMEN,
IN
A L D E R S G A T E - S T R E E T.

Instituted MARCH 30, 1750.

H

CITY OF LONDON LYING-IN HOSPITAL.

Instituted MARCH 30, 1750.

REASONS FOR THE INSTITUTION.

THE good effects of the many noble institutions for training up Orphans, and other indigent Children, in the knowledge and practice of their duty to God and their Country, for relieving the industrious poor, under the accidental calamities of Sicknefs, Lameness, or Lunacy, and for restraining, and if possible reclaiming the dissolute and debauched, together with the truly Christian Spirit of Benevolence which at this time so generally prevails amongst us, to the great Honour of this Age and Nation; were inducements with several worthy Citizens of London, to establish a proper provision for the wives of poor tradesmen, or others labouring under the terrors, pains, and hazards of Childbirth, as the only kind of Charity that appeared wanting in this populous and opulent City.

It cannot but greatly move our compassion as men, and deserve our attention as members of the community, to reflect how many unhappy women, together with their tender infants, have, for want of the timely assistance of a Man-midwife, in difficult
and

and uncommon Cases, and even after a safe delivery, for want of proper Diet, Medicines and Attendance, either perished, or been deprived of the use of their limbs, or otherwise impaired in their constitutions, so as to become useless to their families, and burthensome to the Public; and how many of them are daily obliged to apply for relief to other hospitals for a variety of maladies arising from the want of due care and assistance, in that perilous time of their Lying-in, is but too well known! And therefore it is hoped that an institution of this nature, calculated to support and provide for Married Women of good character, in the last stage of their pregnancy, Time of Labour and Lying-in, with all suitable helps and necessaries, proper diet, advice and medicines, will be thought a most necessary Charity, and accordingly met with suitable encouragement.

And it is humbly presumed, that this Charity only wants to be more known for to meet with general Encouragement, as the large Sums contributed towards the support of Charities of this kind, in this and an adjoining Kingdom, sufficiently evidence the utility of them. And the Governors flatter themselves, that this Hospital will not meet with less encouragement than other establishments, calculated for the support and relief of the same kind of distressed Objects.

The charitable doors of this Hospital have been opened for the relief of a much greater number than its annual income, being supported

supported by voluntary contributions only, can possibly provide for without further aid from the Public, which hath induced the Governors to apply in this manner to the affluent and humane for their Benefactions towards the support of this Charity, calculated for the relief of such poor distressed women in a pregnant state; a condition in the midst of affluence commiserated beyond all other, though surrounded with all the necessary helps and assistance which Wealth can procure. Then how must the distresses of the Poor be heightened in that helpless condition, whose poverty not only deny the necessary comforts for themselves, but to that of their approaching offspring, and that at a time when more than ordinary care and tenderness is required.

If therefore to preserve a great number of poor women, and at the same time to secure the birth, and protect the tender lives of infants, who may hereafter be usefully employed in trade and manufacture, or supply the waste of war in our fleets and armies; if ever to give comfort and relief to the weaker Sex, under all the terrors, pains and anguish of Child-birth, aggravated by all the dreadful Circumstances of Poverty and Despair;—if these, or any of these purposes are useful or charitable, becoming human nature, or acceptable to God :—it is to be hoped that the necessities of the City of London Lying-in Hospital need only to be published to induce every lover of his country, every humane and religious person, to stretch out his hand for its effectual sup-

port. And the Governors promise themselves, that the Ladies, particularly (whose tender natures are so susceptible of pity on other occasions) will not be backward in contributing to the relief of their own Sex under these peculiar distresses, of which they (and they only) can form an adequate idea; but that they will readily exert themselves to afford to others those necessary helps, in that painful and dangerous crisis, which they have either stood or may stand in need of themselves, being so peculiar to their own Sex.

A L I S T

35

A LIST OF THE NAMES
OF THE
President, Vice-Presidents, Treasurer, and Governors,
OF THE
CITY OF LONDON LYING-IN HOSPITAL
FOR MARRIED WOMEN,
IN ALDERSGATE-STREET.

PRESIDENT,
BARLOW TRECOTHICK, Esq; Alderman,

VICE-PRESIDENTS,
† Sir JAMES HODGES, Knight, Town-Clerk,
† RICHARD MORHALL, Esq;
HENRY SHIFFNER, Esq;
† RICHARD HOARE, Esq;
† WILLIAM GORDON, Esq;

TREASURER,
† WILLIAM BLUNT, Esq;

Those marked thus () are Annual Governors; and those marked thus (**) are Perpetual Governors.*

Those marked thus (†) have served the Office of Steward.

A

** MRS. Mary Magda-
lene A'Lavoine
** Miss Ann A'Lavoine
** Miss Esther A'Lavoine

** Mrs. Lemyng Adey
** Dr. Joseph Allen
* Mrs. Henrietta Aker-
man

** Samuel

B

** Samuel Blackwell, Esq;
 ** John Baynard, Esq;
 ** Rev. Mr. George Berkeley
 †** Mr. William Ball
 †** Mr. James Ball
 ** Mr. David Barclay, jun.
 †** Mr. William Barton

** Mr. Richard Ball
 †** Mr. William Brady
 ** John Beard, Esq;
 ** Mr. Bercher Baril
 ** Mrs. Margaret Magdalene Beckman
 †** William Blunt, Esq;
 ** Mrs. Susanna Barclay

C

** Rev. Mr. Spark Canham
 †** Mr. Thomas Chaddocke
 †** Thomas Crozier, Esq;
 ** Mr. George Constable
 †** Mr. John Clements
 †** Mr. Josiah Colvill
 ** Mr. Meshach Charleton
 †** Sir John Cartwright, Kt.
 †** John Cornwall, Esq;
 †** Robert Cary, Esq;
 ** Rev. Mr. Joseph Cookson
 ** Mrs. Eliz. Clements
 ** Samuel Clarke, Esq;

** Mrs. Martha Cranmer
 ** Mr. Richard Clay
 ** Mrs. Susanna Coope
 ** The Right Hon. John Lord Cavendish
 †* Sir John Hynde Cotton, Bart.
 * Mrs. Katharine Cooper
 * Mrs. Christian Champion
 * Mrs. Joanna Cliffe
 * Mrs. Maria Charlotte Charleson
 * Peter Calvert, Esq;

D

†** James Dickson, Esq;
 ** Rev. Mr. John Doughty
 ** Mrs. Christian Delme
 †** Mr. David De La Vau

** John Dorien, Esq;
 ** Mrs. Judith Delamare
 ** Rev. Dr. Wm. Dodd
 * Miss Mary Dunn

** Mrs.

E

** Mrs. Eliz. Edwards
†** Robert Edmeston, Esq;

** Mr. John Earl

F

** Mr. Thomas Fleming
†** Sir Tho. Fludyer, Knt.
** Mrs. Dorothy Farrer

** Mr. John Ferret
** Mr. James Facer
** Thomas Fletcher, Esq;

G

** Countess Gower
†** Sir Richard Glyn, Knt.
Bart. and Alderman
** Mr. Joseph Gibbon
†** William Gordon, Esq;
** Mrs. Elizabeth Gordon

** David Garrick, Esq;
** George Garrick, Esq;
** Mr. Joseph Goodchild
†* Dr. Moses Griffith
* Mr. Edward Green

H

†** The Rt. Hon. Thomas
Harley, Lord Mayor
** Sir Joseph Hankey, Kt.
and Alderman
†** Sir James Hodges, Knt.
Town-Clerk
†** Matthew Howard, Esq;
†** Mr. Isaac Henckell
** Osgood Hanbury, Esq;
** Mrs. Mary Hughes
** Mr. William Hofe
** Mr. Edward Hanson
†** Mr. John Hanbury

†** Thomas Heacock, Esq;
** Mrs. Mary Hayley
** Mrs. Ann Hogg
†** Samuel Horne, Esq;
** Miss Jane Hyde
†** Richard Hoare, Esq;
** Mr. Francis Hooker
** Charles Hopkins, Esq;
** Thomas Hallifax, Esq;
and Alderman
** Rev. Dr. James Hallifax
* John Hyde, Esq;
†* John Horne, Esq;
†* Dr. Herman.

K

†* Dr. Herman Heineken
†* Mr. Robert Harding
* Mr. William Hervey

* Miss Mary Hayley
* Mr. John Hise
* Mrs. Mary Hanbury

J

†** Sir Stephen Theodore
Janßen, Bart. Cham-
berlain

** Charles Jennens, Esq;
†** John Harvey Jenyns, Esq;
* Mr. Humphry Jones

K

** Mrs. Elizabeth Kent
** Wm. Isaac Kops, Esq;
** Mr. Godfrey Kettle

†* Robert Cowan Kellet,
Esq;

L

†** Sir Robert Ladbroke,
Knt. and Alderman
** Sir Matthew Lambe, Bt.
** Mr. James Lawfon
** Mrs. Ann Lateward
** Mrs. Mary Lucas
†** Mr. Anthony Laporte

** James Lacy, Esq;
** Mr. John Luntley
** Mrs. Charlotta Lambert
** Mr. William Lucas
* Mr. Timothy Lane
* Mrs. Ann Lyfter

M

†** John Mount, Esq;
†** Richard Morhall, Esq;
** James Matthias, Esq;
** Moses Mendes, Esq;
†** Dr. Benjamin Martin

†** Richard Maddock, Esq;
** Mrs. Jane Mount
** Mr. Benjamin Mills
** Mrs. Dorcas Master
** Mrs. Elizabeth Magens
* Mrs. Frances

(II)

* Mrs. Frances Maynard
†* Mr. F. B. Maffingberd

* Miss Ann Miller
* Jasper Mauduitt, Esq;

N

†** Sir Nathaniel Nash, Kt.
†** Mr. Edward Nicklin
†** James Norman, Esq;
** William Neate, Esq;

** Rev. Dr. John Nicols
** Mrs. Nicols
** Rev. Mr. Wm. Nowell
* Mrs. Elizabeth Nicolas

O

** Miss Louisa Ogier

P

†** John Paterfon, Esq;
†** Thomas Page, Esq;
** Mrs. Sarah Page
** Mr. John Peart
†** Mr. Edward Parker
†** William Pocock, Esq;

** Mrs. Mary Pockock
†** George Peters, Esq;
** Miss Sarah Page
* Rev. Mr. J. Pilgrim
** Miss Jane Page

R

†** Samuel Rush, Esq;
†** Stephen Remnant, Esq;
†** John Remnant, Esq;
†** Mr. Joseph Rowe
†** Mr. Abel Rigail
†** Mr. John Rawlinson
** Mrs. Elizabeth Rudge

** Rev. Dr. Gloucester
Ridley
** Mr. Richard Rook
** Mr. John Rolls
†** Samuel Rickards, Esq;
** Mrs. Priscilla Rich
** John Redman, Esq;

†** Wm. Singleton

S

†** Wm. Singleton, Esq;
 ** Mrs. Ann Singleton
 ** Mrs. Mary Savage
 ** Mrs. Sarah Stanley
 †** Mr. John Steward
 ** Mr. John Saffory
 ** Mr. Charles Green Say
 †** Mr. Jenner Swayne
 ** Mr. Richard Shrapnell

** Henry Shiffner, Esq;
 ** Mrs. Mary Shiffner
 ** John Shiffner, Esq;
 ** John Spieker, Esq;
 †** John Scrimshire, Esq;
 †** Mr. John Salt
 ** Mrs. Barbara Skinner
 ** Rev. Dr. Gregory Sharpe
 * Mr. John Swayne

T

†** John Thornton, Esq;
 †** Samuel Turner, Esq;
 and Alderman
 †** Mr. Dangerfield Taylor
 ** Mr. Tho. Thompson
 ** Mr. Samuel Thorp

** Mrs. Mary Trott
 †** Barlow Trecothick, Esq;
 and Alderman
 ** Mrs. Lucy Thornton
 †* Mr. Christopher Terry

V

†** James Vere, Esq;
 ** Mr. Thomas Vials

** Dep. Charles Vere, Esq;

W

** Mrs. Ann Whitaker
 ** Miss Cecilia Watson
 †** Dr. Samuel Wathen
 †** Mr. Henry Wright
 ** Mr. Abel Wise
 ** Mrs. Susanna Winch
 †** Samuel Whitbread, Esq;
 ** Mr. John Welch
 †** Mr. John Walker

** Mr. John White
 ** Wm. Wilberforce, Esq;
 ** Mrs. Jane Wilson
 * Mrs. Ann Walsham
 * Mrs. Elizabeth Wathen
 †* Mr. John Wathen
 * Mrs. Elizabeth Wright
 * Mrs. Diana White
 * John Woven, Esq;

Y

†* Mr. Lake Young.

Account of Women delivered from the Institution of the Hospital to the 31st Day of December, 1767.

Women delivered, 68 of whom had Twins, and one delivered of				
Three Children	—	—	—	5937
Children born	—	—	—	6007
	Males	—	—	3087
	Females	—	—	2920
				6007

Monies received from the Institution of the Hospital to the 31st				
Day of December, 1767,	—	—	—	16918 12 3
Monies expended from the Institution of the Hospital to the				
same Day	—	—	—	14299 4 8
£2650 Old South Sea Annuities, which cost	—	—	—	2528 3 0
Cash in Treasurer's Hands to the same Day	—	—	—	91 4 7
				16918 12 3

Besides 50*l.* Old South Sea Annuities transferred by a Lady.
The Number of Beds at present in this Hospital are Forty.

An Account of the Number of Children as born in each Year.

1750	-	-	-	-	25
1751	-	-	-	-	102
1752	-	-	-	-	263
1753	-	-	-	-	417
1754	-	-	-	-	419
1755	-	-	-	-	321
1756	-	-	-	-	289
1757	-	-	-	-	326
1758	-	-	-	-	355
1759	-	-	-	-	349
1760	-	-	-	-	331
1761	-	-	-	-	319
1762	-	-	-	-	349
1763	-	-	-	-	343
1764	-	-	-	-	427
1765	-	-	-	-	445
1766	-	-	-	-	454
1767	-	-	-	-	478

L E G A C I E S.

Part of a Legacy left by Thomas Earl of Thanet, to charitable Uses	200	0	0
William Whitaker, Esq;	424	0	4
Mrs. Mary Nickless	50	0	0
Mrs. Mary Aldwinkle	5	0	0
Mr. George Cornwall	150	0	0
Thomas Barnard, Esq;	50	0	0
Lewin Cholmley, Esq;	50	0	0
Rev. Mr. William May	20	0	0
Captain John Wilkins	50	0	0
Francis Craiesteyn, Esq;	1000	0	0
Slingsby Bethel, Esq;	300	0	0
Thomas Gordon, Esq;	50	0	0
Mrs. Mary Prinn	100	0	0
Mr. Richard Spooner	100	0	0
Thomas Warde, Esq;	20	0	0
James Delaune, Esq;	51	10	0
Mr. Charles Cooling	57	11	0
Mr. George Hocker	31	10	0
Nicholas Magens, Esq;	100	0	0
Mr. Samuel Parminter	100	0	0
Charles Davoys, Esq;	300	0	0
Mr. John Thornton	50	0	0
Rev. Mr. John Hilary	50	0	0
Mr. William Delafield	50	0	0
Mrs. Hannah Catlen	100	0	0
Mrs. Sarah Cooper	50	0	0
Joseph Vere, Esq;	100	0	0
Countess of Montrath	500	0	0
To receive a Legacy left by Mr. William Robinson	2000	0	0
———— Mrs. Mary Girardot	20	0	0
To receive Part of £ 825 Old South Sea Annuity, left by Charles West, Esq; of Westerham in Kent			

C O N D I T I O N S.

C O N D I T I O N S.

I. **S**UCH persons as subscribe Thirty Guineas are Governors for Life, and may recommend one Pregnant Woman to be upon the books at a time.

II. Those who subscribe Five Guineas per Annum, are Governors so long as they continue their subscriptions, and intitled to recommend as in the first Article.

III. Annual Governors may make up their subscriptions Thirty Guineas within one year from their last payment, and thereupon become Governors for Life.

IV. All Ladies are at liberty, in all elections of Officers, to vote by proxy signified in writing.

N. B. All lesser Benefactions are thankfully received. And for the satisfaction of the public, that the women are well and properly taken care of, Ladies, though not Governesses, are permitted to go into the wards.

RULES

RULES OF THE HOSPITAL.

A GENERAL COURT of the Governors is held twice a year; namely, soon after Midsummer and Christmas Days, to receive the report of the Committee, elect a new Committee, and transact such other business as may then be laid before them.

HOUSE COMMITTEE.

A House Committee is appointed at every General Court, consisting of Thirteen Governors, three of whom are a Quorum. This Committee meets every Thursday morning at eleven o'clock in the forenoon, at the said Hospital, to receive and discharge women, inspect the diet and provisions, order any furniture and conveniencies that may from time to time be wanted, and to examine into and regulate the conduct of all the servants and patients in the house: These Committees are to make their reports to the General Courts.

SERVANTS.

A Matron, who is a skilful Midwife, constantly resides in the Hospital, and acts as such in all natural and easy labours.

A sufficient number of Nurses and Servants to take care of the Lying-in Women, and do the common business of the house.

Also a Beadle, who constantly resides at the Hospital, to be ready to go on all Messages, on sudden emergencies, and summon the Governors, &c.

Note : The servants of the house are forbid to take any Fee or Reward from the Lying-in Women, on any pretence whatsoever, on pain of being discharged.

QUALIFICATION FOR ADMITTANCE.

No person having any infectious distemper will be admitted ; nor such who have been accustomed to receive Alms of a parish.

Pregnant women are to come prepared to prove their Marriage, and Place of Settlement ; and are received into the Hospital at any hour of the night or day : where their children are baptized and registered, and care taken of both until they

they are fit to go out ; but such women are not to be at any expence in procuring a certificate of their marriage ; and if they cannot obtain one without expence, they are to apply to the Secretary at the Hospital ; who will prepare a proper affidavit to be taken instead thereof.

N. B. A certificate on stamps is not wanted, but a letter or note in writing, signed by the Clerk or Minister of a parish, will be sufficient, there being a reasonable evidence only of the Marriage required at the Hospital.

No Security is required for charge of Burial, in case of Death.

Such Gentlemen and Ladies as chuse to favour this laudable charity, are desired to send their subscriptions, with their names and places of abode, to the Treasurer, *William Blunt, Esq;* in *Queen-Street, Cheap-side*, to *Sir Richard Glyn*, and *Thomas Halifax, Esq;* Bankers, in *Birchin-Lane* ; or to the *Weekly Committee*, on Thursday in the forenoon, at the said Hospital, where proper receipts will be given.

Such as are inclined to become benefactors by their last will, have the following Form of a Legacy recommended to them.

Item, I give and bequeath unto A. B. and C. D. the sum of upon trust, and to the intent that they, or one of them, do pay the same to the Treasurer (for the time being) of a Society, who now call themselves, *the Governors of the City of London Lying-in Hospital for Married Women* ; which said Sum I desire may be applied towards carrying on the charitable design of the said Society.

N. B. Giving Land, or Money, or Stocks by Will, with directions to be laid out in the purchase of any Estate for the benefit of the Hospital, will be void by the Statute of Mortmain. But Money or Stock may be given by Will, without being directed to be so laid out,

Dr. BENJAMIN

Dr. BENJAMIN MARTEN, (North Street Red Lion Square) PHYSICIAN in Ordinary.

Dr. HERMAN HEINEKEN, (Watling-Street) MAN-MIDWIFE in Ordinary.

Mr. WILLIAM LUCAS, (St. Mary-Ax) SURGEON in Ordinary.

Dr. MOSES GRIFFITH, (Mincing-Lane) PHYSICIAN and MAN-MIDWIFE Extraordinary.

Dr. SAMUEL WATHEN, (Lincoln's-Inn-Fields,) MAN-MIDWIFE Extraordinary.

Mr. RICHARD BALL, SURGEON and MANMIDWIFE Extraordinary.

Mr. WILLIAM BALL, (Lothbury) APOTHECARY, supplies the Patients with such Medicines as shall be found necessary in their respective Cases.

And that the Patients may not want necessary Comfort under their Affliction,

The Rev. JOSEPH COOKSON, A. M. has undertaken the kind and charitable Office of attending this Hospital as Chaplain ; baptizes the Children born there, churches the Women, and reads Prayers publickly.

Note, The Patients are attended by the above Gentlemen without Fee or Reward.

Mr. JOHN NIX, SECRETARY.

Mrs. KATHARINE NIX, MATRON.

Errata in the Sermon. Page 22, line 10, dele the word *to*, preceding *such foundations*, &c. Page 25, line 3, add a comma after the word *compassion*.

